

*in Bottom (R) A 1785 ff 18*  
REVEALED KNOWLEDGE;

OF THE  
**Prophecies & Times.**

BOOK THE FIRST.

*Wrote under the direction of the*  
**L O R D G O D,**

*And Published by his Sacred Command;*

IT BEING THE  
**FIRST SIGN OF WARNING**  
*FOR THE BENEFIT OF ALL NATIONS.*

CONTAINING, WITH OTHER  
**GREAT AND REMARKABLE THINGS,**  
*Not Revealed to any other Person on Earth.*

THE  
**RESTORATION OF THE HEBREWS**  
**TO JERUSALEM, BY THE YEAR OF 1798:**  
*Under their Revealed*  
**PRINCE AND PROPHET.**

**L O N D O N.**  
**PRINTED IN THE YEAR OF CHRIST**

**1794.**

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P R E F A C E.

WHEN I was commanded to write the Chronology of the World, I was immediately after instructed by Revelation how, without which I could not, nor could any other Man on the face of the Earth with certainty, however eminent for Wisdom and Learning he might be: after it was done, the LORD GOD said to me in a vision at night,—That is the true Age of the World, and the general computed one is erroneous.

As the SCRIPTURE is the only great Fountain of Knowledge, or Book of written Truth in the World; as it contains the sacred Records of those Things which GOD has pre-determined shall be hereafter—as well as those which have been already; and as it contains the History of our own Creation, with that of every living thing besides, It alone, in preference to any Man's opinion, ought to be, without the least doubt, freely believed and confidently depended on.

Although I am enabled, from revealed Knowledge, to write considerably more than what this Book contains, and which, in Justice to the Divine Spirit of Truth from whom it flows, ought to be believed; yet GOD, who instructs me in all things, that I may shew an Example of precision to the Learned, and be admired for it by the Wise; that I may give instruction to the Poor, and demonstrate the certainty of what I do write to every Man that has the least knowledge of his Creator, commands me to additionally Seal its Truth by that great Testimony of Scriptural Evidence which no Nation can deny, and which no human Arguments can oppose.

Therefore having Authority, I proceed through the Scripture, regularly uncovering, by revealed Knowledge as I go, its sacred Records **WHICH HAVE BEEN PRESERVED FOR ME**, holding each one up for public View, beautiful and clear to the open mind; that all Men may behold and examine them, that all men may perceive their Truth, and admire at this late Hour of the World, not only what was wrote by Daniel at Babylon, **EXPLAINED IN LONDON**, but likewise a similar Communication of **REVEALED KNOWLEDGE**.





IN obedience to the Sacred Command of the Lord God, whose Servant and Prophet I am, I publish this writing, that it may be translated into all Languages, for the information and benefit of all Nations.

## THE TRUE AGE OF THE WORLD.

Pt. I. p. 34.

|              | Years. |                                        | Years. |
|--------------|--------|----------------------------------------|--------|
| Adam was -   | 130    | Old when Seth was born.—Lived in all - | 930    |
| Seth -       | 105    | - - - - -                              | 912    |
| Enos -       | 90     | - - - - -                              | 905    |
| Canian -     | 70     | - - - - -                              | 910    |
| Mahaleel -   | 65     | - - - - -                              | 895    |
| Jared -      | 162    | - - - - -                              | 962    |
| Enoch -      | 65     | - - - - -                              | 365    |
| Methuselah - | 187    | - - - - -                              | 969    |
| Lamech -     | 182    | - - - - -                              | 777    |
| Noah -       | 500    | - - - - -                              | 950    |
| Shem was -   | 100    | Old at the Flood.                      |        |

1656 From the Creation to the Flood.

The genealogy is reckoned to and from Shem; Two years after the flood Arphaxad was born to him.

|            |    |                                      |     |
|------------|----|--------------------------------------|-----|
| Shem -     | 02 | - - Lived after the birth of his Son | 560 |
| Arphaxad - | 35 | - - - - -                            | 403 |
| Salah -    | 30 | - - - - -                            | 403 |
| Eber -     | 34 | - - - - -                            | 430 |
| Peleg -    | 30 | - - - - -                            | 209 |
| Reu -      | 32 | - - - - -                            | 207 |
| Serug -    | 30 | - - - - -                            | 200 |
| Nahor -    | 29 | - - - - -                            | 119 |
| Terah -    | 70 | - - - - - Lived in all -             | 205 |

292 From the Flood to the birth of Abraham.

|             |     |                                                     |     |
|-------------|-----|-----------------------------------------------------|-----|
| Abraham was | 100 | Old when Isaac was born.—Lived in all -             | 175 |
| Isaac -     | 60  | - - - - -                                           | 180 |
| Jacob -     | 130 | - - - - - To his living in Egypt with his children. | 147 |
|             | 290 |                                                     |     |

430 The children of Israel lived in Egypt.

480 From the children of Israel leaving Egypt to the foundation of the Temple.



In the 4th year and \*2d month of Solomon's Reign the foundation of the Temple was laid-

|                 | Years,     |                                                   | Years. |
|-----------------|------------|---------------------------------------------------|--------|
| Solomon reigned | 36         | after the Temple begun building : in all          | 40     |
| Rehoboam in all | 17         | Begun to reign at the age of                      | 41     |
| Abijam          | 3          |                                                   |        |
| Asa             | 41         |                                                   |        |
| Jehoshaphat     | 25         |                                                   | 35     |
| Jehoram         | 8          |                                                   | 32     |
| Ahaziah         | 1          |                                                   | 22     |
| Queen Athaliah  | 6          |                                                   |        |
| Jehoash         | 40         |                                                   | 7      |
| Amaziah         | 29         |                                                   | 25     |
| Azariah         | 52         |                                                   | 16     |
| Jotham          | 16         |                                                   | 25     |
| Ahaz            | 16         |                                                   | 20     |
| Hezekiah        | 29         |                                                   | 25     |
| Manasseh        | 55         |                                                   | 12     |
| Amon            | 2          |                                                   | 22     |
| Josiah          | 31         |                                                   | 8      |
| Jehoahaz        | 0 3 Months |                                                   | 23     |
| Jehoiakim       | 11 0       |                                                   | 25     |
| Jehoiachin      | 0 3        |                                                   | 18     |
|                 | 418        | 6 The Beginning of the Recorded Captivity, in the |        |
|                 |            | eight year of Nebuchadnezzar's reign.             |        |

Zedekiah + 11 4  
429 8\* From the foundation of the Temple to its destruction.

Nebuchadr reign'd 37 After the Recorded Captivity began : in all over  
Evil Merodach 11 Babylon 45  
Belshazzar 22

70 The Jewish Captivity at Babylon : that the word of the Lord to Jeremiah the prophet might be fulfilled, which was,—And all nations shall serve him, his son, and his son's son.—Chap. xxvii. 7.

69 Weeks, or 483 Years, From the command of Cyrus to restore the Jews to the birth of Christ, the Messiah and King.

4119 The age of the World when Christ was born.  
1794

5913 The age of the World, this present year of 1794.

+ Not included in the Chronology.

Common computation

4004.

4112

difference

excess — 108



**T**H E first knowledge of that LAW, which was committed to writing by Moses, was given to Abraham at the Age of 99 : — of the World 2047.

The GOSPEL OF SALVATION was first preached by CHRIST at the age of 30 — of the World 4149.

JERUSALEM was besieged and taken three different times by Nebuchadnezzar. — The first was in the reign of Jehoiakim, when several of the Princes and Priests were carried away to Babylon ; among the former was Daniel, and among the latter was Ezekiel : — both Prophets. The second was in the reign of Jehoiachin, *when the Recorded captivity began* : and the third was in the reign of Zedekiah, when the TEMPLE and CITY were levelled with the ground.

## O F T H E M E S S I A H.

*The Prophet DANIEL, CHAP. IX.*

Verse 25. Know therefore and understand, that from the going forth of the command to restore (*meaning the Captivity*) and to build Jerusalem to MESSIAH THE PRINCE, shall be Seven weeks, and Three-score and two weeks ; the street shall be built again, and the wall, even in troublesome times.

Seven weeks and three-score and two weeks, is meant for a time of *Four hundred and Eighty-three years* : which commenced in the first year of Cyrus over Babylon, when he issued the Proclamation to restore the Captivity, and concluded at the birth of Christ.

Two years after the Jews returned from Babylon to Jerusalem they laid the foundation of the second Temple, but were so much interrupted in the building as not to be able to complete it until the expiration of eighty-two years.

26. And



434.

26. And after Three-score and two weeks (which is *Four hundred and Thirty-four years*, meaning from the time the Temple was finished to the death of Christ) shall Messiah be cut off, but not for himself; and the People of the Prince that comes, (*meaning the Romans*) will destroy the City and the Sanctuary; it will be done, like the overflowing of a flood: and to the end of war, their desolation is determined.

While war continues in the world, JERUSALEM, the Capital of the KING OF PEACE is decreed to lie desolate: the restoration of the Jews will commence with the destruction of war, to favour their return and build the City; when all nations will rejoice with them, and once more receive from Jerusalem the commands of the living God.

*The Prophet ISAIAH, CHAP. VII.*

14. Therefore the Lord himself will give you a sign: behold, a Virgin shall conceive and bear a SON, and shall call his name IMMANUEL.

h. 14. 25. 64.

e. p. 1.

h. 73.

This was the LORD JESUS CHRIST, who was born of the BLESSED VIRGIN called MARY.

CHAP. IX. 6 v. For unto us *a child is born*, unto us *a son is given*; and the government shall be on his shoulder: and his name shall be called WONDERFUL COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

This was the LORD JESUS CHRIST, who was the MESSIAH AND KING OF THE JEWS.

7. Of the increase of his Government and peace there shall be no end, upon the Throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever: the zeal of the Lord of Hosts will perform this.

*The*



*The Prophet ZACHARIAH, CHAP. XII.*

10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look to me that was pierced; and shall mourn, like him that mourns for his only son; and shall be in bitterness, like him that is in bitterness for his first born.

This verse will be fulfilled by the Jews after their Return, it means the Lord Jesus Christ, who was crucified at the age of *Thirty-three years and four months*. — Told me by Revelation. + 41 248/ *33 & 4 m.<sup>o</sup>*

**THE DEPARTURE of the HEBREWS**

*from all Nations, and their Return to Jerusalem.*

From the *Three thousand Six hundred and Seventeenth year of the World*, which was the third year of Belshazzar King of Babylon, when the Vision was shewn to Daniel, of Jerusalem's future desolation, the last dispersion of the Jews, and their being trod under foot in all Nations,—to the time of their Return in the latter days;—is **TWO THOUSAND THREE HUNDRED YEARS.** *3617. M.* *2300*

To make the Vision of Daniel, which was explained to me by Revelation from the Lord God, to be more easily understood,—Read what follows.

The Prophet Daniel, after describing the succession of Cyrus and Alexander, goes on to the time of Christ, the destruction of Jerusalem, and how long it is to lie desolate; the dispersion of the Jews, and how long they are to be trod under foot in all Nations.

CHAP. VIII. II V. Yea, he magnified himself, even to the PRINCE OF THE HOST; by him the DAILY SACRIFICE was taken away, and the PLACE of his sanctuary was cast down.



12. And a Host was given him against the daily sacrifice by reason of transgression: and it cast down the TRUTH to the ground, and it practised and prospered.

13. Then I heard one Saint speaking, and another Saint said to that certain Saint which spake, How long shall be the Vision concerning the Daily sacrifice, and the transgression of desolation, to give both the SANCTUARY and the HOST to be trodden under foot?

One ANGEL was asking another in the presence of Daniel, that he might hear and be informed to write down what was said.

The Sanctuary meant the second Temple, though not built when this Vision was shewn to Daniel; the Host, the multitude of the people, or the whole nation.

How long shall be the Vision, means, how long is it from this time or year of shewing the Vision to Daniel until it is fulfilled by the restoration of the Jews in the latter days of the World, when the CURSE for *transgression* which made the city desolate will be removed, and the ground of the Sanctuary cleaned.

2300. 14. And he said to me, unto *Two thousand and three hundred days*; then shall the Sanctuary be cleaned.

*Now fulfilling.* Days are mentioned by the angel instead of years, to conceal the meaning of the prophecy until the proper time is fulfilled, and the appointed person made known for it to be revealed to: the present is the time that was then intended; I am the appointed person for it to be revealed to, and the Prophet commanded to make it known.

3617—The year of the World when the Vision was shewn to Daniel of Jerusalem's future desolation, and how long.

2300—From the year of shewing the Vision, to the restoration of the Jews, when it will be fulfilled.



5917—The year of the world when the Jews will be restored to Jerusalem, which answers to the year of Christ — — — 1798.

*The return of the JEWS to their own Land in the latter time of the World, recorded by Moses, and the other Prophets.*

This Song of Moses, in the Thirty-second chapter of Deuteronomy, is the written testimony given then, between God as Christ, and his people, until their return to Jerusalem in the latter days of the World. It begins with describing Christ preaching the Gospel of the Kingdom of Heaven, afterwards the great destruction of the Jews, which was fulfilled by the Romans, and their dispersion over the world: the latter part means their restoration, which invites all nations to rejoice with them for the abundant mercy of God, and his goodness to their Land.

**DEUTERONOMY, CHAP. XXXII.**

1 v. Give ear, O ye Heavens, and I will speak, and hear, O earth, the words of my mouth.

2. My doctrine shall drop as the rain: my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

3. Because I will publish the name of the Lord: ascribe ye greatness to our God.

4. He is the ROCK, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity, just and right is he.

Compare this part to the preaching of Christ in the beginning of the fifth chapter of the Gospel by St. Matthew, and see how nearly they agree.

21. They have moved me to Jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to Jealousy

B

with

8x



with those which are not a people, I will provoke them to anger with a foolish nation.

22. For a fire is kindled in mine anger, and shall burn to the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

23. I will heap mischiefs upon them, I will spend my arrows upon them.

24. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

25. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of grey hairs.

26. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men.

27. Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

28. For they are a nation void of counsel, neither is there any understanding in them.

Had God in his great anger destroyed the Jews entirely by the Romans, they would have ascribed it to their own power, and after nations would not believe there ever had been such a people on the face of the earth: for which he dispersed them over the world to be travelling signs of warning to all nations until the determined time of their punishment is expired, when he will, to fulfil the Scripture, recall them with mercy and everlasting love.

29. O that they were wise, that they understood all this, that they would consider their latter end.

30. How



30. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up.

36. For the Lord will judge his people, and repent himself for his servants, when he sees that their power is gone, and there is none shut up, or left.

37. And he shall say, where are their gods, their rock in whom they trusted.

38. Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection.

39. See now that I, even I am he, (meaning God as Christ, the Messiah) and there is no God with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand.

40. For I lift up my hand to Heaven, and say, I live for ever.

41. If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to my enemies, and will reward them that hate me.

42. I will make my arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

43. REJOICE, O ye Nations, with his People, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land, and to his people.

*The Prophet ISAIAH, CHAP. II.*

2. And it shall come to pass IN THE LAST DAYS that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it.

3. And many people shall go and say, Come ye,  
B 2 and



and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the lord from Jerusalem.

*To be fulfilled.*

And He (*This Prophecy, as every man of understanding in the Scripture must acknowledge, has never been fulfilled yet; for the time alluded to by the Prophet, is, according to his own words in the 2nd and 4th verses, in the latter days of the world: it is a Man, that is alluded to, composed of flesh and blood, of the tribe of Judah, of the Family of David, and not the lord Jesus Christ as all European nations suppose, that is to fulfill this very exalted character:—going forth by Command and under the mighty power of GOD, as his Elijah, the last prophet and Messenger, to warn all nations, —to turn the Fathers to the Children and the Children to the Fathers; —to prepare them by universal Peace to receive a second time CHRIST their GOD and CREATOR*) shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into reaping hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

All the nations of Europe acknowledge Christ for the Prince of Peace, and that his doctrine prohibits war; yet to the shame of all nations, they refuse to obey his commands, — For which, as he beseeched before and no nation would obey, he will soon command, when all nations must obey, or be burnt with fire.

*In R. B.*

Chap. xi. 1 v. And there shall come forth a ROD out of the Stem of JESSE, and a BRANCH (meaning myself) shall grow out of his Roots:

2. And the SPIRIT of the LORD shall rest upon him



him ; the Spirit of Wisdom and understanding, the Spirit of Counsel and Might ; the Spirit of knowledge, and of the fear of the Lord :

3. And shall make him of quick understanding in the fear of the Lord. And he shall not Judge after the sight of his eyes, neither reprove after the hearing of his Ears :

4. But with righteousness he will judge the POOR, and *Reprove with Equity for the MEEK of the earth* ; and he shall smite the Earth with the Rod of his mouth, and with the breath of his lips he shall slay the wicked.

5. And Righteousness shall be the girdle of his Loins, and Faithfulness the girdle of his Reins.

6. The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid ; and the Calf, and the young Lion, and the Fatling together ; and a little Child shall lead them.

7. And the Cow, and the Bear shall feed ; their young ones shall lie down together : and the Lion shall eat straw like the Ox.

8. And the *Sucking Child* shall play on the hole of the Asp, and the *Weaned Child* shall put his hand on the Cockatrice den.

9. They shall not destroy *nor hurt* in all my holy mountain : for the Earth shall be full of the knowledge of the Lord, as the waters cover the Sea.

10. And in that day there shall be a ROOT OF JESSE (meaning myself) which shall stand for a SIGN to the People (meaning the Jews,) to it shall the gentiles seek ; and his REST (meaning his Government at Jerusalem) shall be glorious.

When I was writing the first Edition of this Book for publick information, I said to God, *almost similar* *Fear of* *to what the Propbet Samuel said when he was commanded* *man.*

*Not in the first edition. Now published <sup>to</sup> by command July. 10<sup>th</sup> 1794. v. p. 14.*



to anoint David to be king of Israel during the life time of Saul, for indeed I was fearful of being used ill, I shall be called a false Prophet and every body will say I am arrogating to myself the place of Christ: for the English and other European nations professing christianity, have always supposed that the ROD out of the STEM OF JESSE alluded to in this Chapter meant the LORD JESUS CHRIST: indeed it does not, but a Man composed of *Flesh and Blood* like one of themselves, who is to be the greatest under heaven, and more power given to him from GOD than ever was—or ever will be to any other.

Like KING DAVID he will be empowered to Command, and like the PROPHET ELIJAH he will be empowered to Execute.

The LORD GOD commands me now to mention these things, to acknowledge the error (*though permitted to remove my unjust apprehensions for the consequences*) and with shame my own criminality for doubting when he told me, and when I knew from his many records in the Scripture and from his many Revealed promises to myself—that he was bound by the sacred truth of his WORDS to fulfil his Covenant and protect me.

This writing I sign and date by Command of the Lord God,—to remove my feeble error, and substitute without disguise (*for the false opinions of men are to be changed*) his all just and powerful truth.

RICHARD BROTHERS.

LONDON, 10th of the Month  
called JULY, 1794.

11. And it shall come to pass in that day that the Lord will set his hand again the second time to recover the remnant of his people, which are left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the Sea.

12. And

*Allayed,*

*h. 6. 25. 64.*

*72. 222*

*Error as  
knowledge*

*10. July,  
1794.*

*From hence  
to h. 54.  
announced*

*Jan. 3.*

*1794. v. h. 54.*



12. And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

The first captivity of the Jews was by Nebuchadnezzar, and their second by the Romans; their residence in Egypt not being the consequence of conquest, is not accounted as a captivity, because they willingly entered into that country to be relieved from the distresses of famine in their own. The hard bondage they were oppressed with proceeded from the Egyptians growing jealous of their quick multiplication and great numbers: but that did not take place until the death of Joseph, and until such a considerable time after had elapsed, as to wear away all remembrance of his name and gratitude for his kindness.

13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14. But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together: they shall lay their hand upon Moab and Edom; and the children of Ammon shall obey them.

15. And the Lord will utterly destroy the *tongue of the Egyptian Sea*: and with his mighty wind he will shake his hand over the river, and smite it in the seven streams that men may go over dry shod.

16. And there shall be a highway from Assyria for the remnant of his people which are left; like as it was to Israel in the day that he came up from the land of Egypt.

Chap. XII. And in that Day thou shalt say, O Lord, I will praise thee: though thou was angry with me, thy anger is turned away, and thou comfortest me.

Behold



Behold God is my Salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my Song; he also is become my salvation.

Therefore with Joy ye shall draw water out of the Wells of Salvation.

And in that day ye shall say, Praise the Lord, call upon his name, declare his doings among the People, and make mention that his name be exalted. Sing unto the Lord, for he has done excellent things; this is known in all the Earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy one of Israel in the midst of thee.

*Chap. LIV. I V. SING, O BARREN, thou that didst not bear: break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, says the Lord.*

*married  
wife & de-  
solate ex-  
plained,*

The married wife means Jerusalem at a former time, when rich and full of inhabitants; the desolate wife means Jerusalem at present: although she is a heap of rubbish and levelled with the ground, the Jews will return in such great multitudes, that when rebuilt, her extent and number of people will be far greater than at any former period.

This is the true meaning of the prophecy, and not the Gentiles deliverance, as is placed at the head of the chapter in the Bible.

2. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation: spare not, lengthen thy cords, and strengthen thy stakes.

3. For thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4. Fear not; for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame; for



for thou shalt forget the shame of thy youth, and shall not remember the reproach of thy widowhood any more.

5. For thy maker is thy husband; the Lord of Hosts is his name: and thy Redeemer the Holy One of Israel, the God of the whole Earth shall he be called.

6. For the Lord has called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused.

7. For a small moment I have forsaken thee, but with great mercies I will gather thee.

8. In a little wrath I hid thy face from thee, for a moment; but with everlasting kindness I will have mercy on thee, says the Lord my Redeemer.

9. For this is as the waters of Noah to me: for as I have sworn that the waters of Noah should not go over the earth any more, so have I sworn that I would not be wroth with thee, nor rebuke thee.

10. For the mountains shall depart, and the hills be removed: but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, says the Lord that has mercy on thee.

*Chap. LX.* 1. **ARISE**, shine: for thy light is come, and the glory of the Lord is risen upon thee.

2. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord will rise upon thee, and his glory will be seen upon thee.

3. And the Gentiles shall come to thy light, and Kings to the brightness of thy rising.

8. Who are these that come as a Cloud, and that fly as the Doves to their windows?

9. Surely the Isles shall wait on me; but the ships of Tarshish first, to bring thy sons from afar, their gold and silver with them, to the name of the Lord



thy God, and to the Holy One of Israel, because he has glorified thee.

10. And the sons of strangers shall build up thy walls, and their kings shall minister to thee; for in my wrath I smote thee, but in my favour I will have mercy on thee.

11. Therefore thy gates shall be open continually; they shall not be shut day or night: that men may bring to thee the forces of the Gentiles, and that their kings may be brought.

12. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

13. The glory of Lebanon shall come to thee, the Fir-tree, the Pine-tree, and the Box together, to beautify the place of my Sanctuary: for I will make the place of MY FEET glorious.

14. The sons also of them that afflicted thee shall come bending to thee, and all they that despised thee shall bow themselves down to the soles of thy feet; and they shall call thee—THE CITY OF THE LORD, the Zion of the Holy One of Israel.

15. Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency, a joy of many generations.

16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breasts of kings: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob.

17. For brass I will bring gold, and for iron I will bring silver; for wood brass, and for stones iron: I will also make thy officers Peace, and thy exactors Righteousness.

18. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt



shalt call thy Walls Salvation, and thy Gates praise.

19. The Sun shall be no more thy Light by Day, neither for brightness the Moon by Night; but the Lord will be to thee an everlasting light, and thy God thy glory.

20. Thy Sun shall no more go down, neither shall thy moon withdraw itself: for the Lord will be thy everlasting light, and the days of thy mourning shall be ended.

21. Thy people also shall be all righteous, they shall inherit the land for ever; the branch of my planting, and the work of my hands, that I may be glorified.

22. A little one shall become a thousand, and a great one a strong nation. I the Lord will hasten it in due time.

*Chap. LXII.* For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burns.

4. Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called HEPHZIBAH, and thy land BEULAH. For the Lord delights in thee, **AND THY LAND SHALL BE MARRIED.**

8. The Lord has sworn by his Right hand, and by the Arm of his strength; Surely I will no more give thy corn to be meat for thy enemies, and the sons of the stranger shall no more drink the wine for which thou hast laboured.

9. But they that gather it shall eat it, and praise the Lord; and they that bring it together, shall drink it in the courts of my holiness.

10. Go through, go through the gates; prepare ye



the way of the people; cast up, cast up the highway; gather out the stones: lift up a standard for the people.

11. Behold, the Lord has proclaimed to the end of the world, say ye to the daughter of Zion, behold thy salvation comes: behold his reward is with him, and his work before him.

12. And they shall call them, **THE HOLY PEOPLE**, the Redeemed of the Lord; and thou shalt be called Sought Out, **A CITY NOT FORSAKEN**.

*Chap. LXV. 17.* For, behold, I create new Heavens and a new Earth; and the former shall not be remembered, nor come into mind.

18. But be ye glad, and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy.

19. And I will rejoice in Jerusalem, and be joyful in my people: the voice of weeping shall be no more heard in her, nor the voice of crying.

23. They shall not labour in vain, nor bring forth for nothing; for they are the seed which the Lord has blessed, and their offspring with them.

24. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

25. The Wolf and the Lamb shall feed together, and the Lion shall eat straw like the Bullock; and dust shall be the Serpent's meat. They shall not destroy, nor hurt, in all my Holy Mountain, says the Lord.

This last verse is an allusion to the peace and great happiness that will be in the land of Israel when the Jews are restored.

*Chap. LXVI. 10.* Rejoice ye with Jerusalem, and be



be glad all ye that love her ; rejoice with joy all ye that have mourned for her.

11. That ye may suck and be satisfied from the breasts of her consolations ; that ye may milk out and be delighted with the abundance of her glory.

12. For thus says the Lord ; Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream ; then ye shall suck—ye shall be borne upon her sides, and dandled upon her knees.

13. As one whom his mother comforts, so will I comfort you ; and ye shall be comforted in Jerusalem.

14. And when ye see this, your heart shall rejoice and your bones shall flourish like an herb ; and the hand of the Lord shall be known toward his servants, but his indignation toward his enemies.

15. For, behold, the Lord will come with fire, and with his chariots like a whirlwind ; to render his anger with fury, and his rebuke with a flame of fire.

16. For by his fire, and by his sword, will the Lord plead with all flesh ; and the slain of the Lord will be many.

20. And they shall bring all your Brethren for an offering to the Lord out of all nations, upon Horses, and in Chariots ; upon Mules, and upon Swift Beasts, to my holy mountain Jerusalem, says the Lord ; as the children of Israel bring an offering in a clean vessel into the House of the Lord.

21. And I will also take of them for Priests and for Levites, says the Lord.

22. For as the new Heavens and the new Earth which I will make, shall remain before me, says the Lord, so shall your seed and your name remain.

23. And it shall come to pass, that from one new Moon



Moon to another, and from one Sabbath to another, all people shall come to worship before me, says the Lord.

24. And they shall go forth and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, that they may be an abhorrence to all flesh.

*War & swearing  
ing grand  
evils.* The new Heavens and the new Earth, mean an entire regeneration of man through the power and knowledge from the Spirit of God. At present, all nations oppose the GOSPEL OF THE KINGDOM OF HEAVEN in the two most essential commands for them to obey, which are, War—and Swearing. Remember that form of praying, called the Lord's Prayer; which says, *Thy will be done on Earth, as it is in Heaven.* There is no war in Heaven, neither is there any Swearing: how is it then that the people of Europe, the most numerous professing christianity, and certainly the most enlightened with knowledge of any in the world, can seriously say to God, *Thy will be done on Earth*, when they are instructed by their public laws and forms of worship to oppose it?

Although national laws are undesignedly made to oppose Christ, it is a duty incumbent on the people to take care that none of their prayers are: but that every supplication, and all their forms of Worship are, as they should be—in strict obedience to his blessed Gospel of Peace.

*The Prophet JEREMIAH, CHAP. XXIII.*

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4. And



4. And I will set shepherds over them which shall feed them : and they shall fear no more, nor be dismayed ; neither shall they be lacking, says the Lord.

5. Behold the days are coming, says the Lord, that I will raise to David a righteous branch, and a king *R. B.* shall reign and prosper, and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely ; and this is the name wherewith he shall be called, The Lord's Righteousness. (*but not the Lord our Righteousness.*) *u. p. u/*

7. Therefore, behold the days are coming, says the Lord, when they shall no more say, the Lord lives that brought up the children of Israel out of the Land of Egypt.

8. But the Lord lives who brought up and who led the seed of the house of Israel out of the North Country, and from all countries whither I had driven them ; and they shall dwell in their own land.

*Chap. xxxi.* 1. At the same time, says the Lord, I will be the God of all the families of Israel, and they shall be my people.

2. Thus says the Lord, The people which were left from the sword found grace in the Wilderness, even Israel when I went to cause him to rest.

3. The Lord has appeared to me of old, saying, Yes, I have loved thee with an everlasting love ; therefore with loving-kindness I have drawn thee.

4. Again I will build thee, and thou shalt be built, O VIRGIN OF ISRAEL ; thou shalt again be adorned with thy tabrets, and shall go forth in the dances like them that make merry.

5. Thou shalt yet plant Vines on the mountains of Samaria, the planters shall plant, and thou shalt eat them as common things.

6. For there shall be a day when the watchmen on  
Mount



Mount Ephraim shall cry, Arise ye, and let us go up to Zion to the Lord our God.

7. For thus says the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish, praise ye, and say, O Lord, save thy people, the remnant of Israel.

8. BEHOLD, I will bring them from the North country, and gather them from the Coasts of the Earth: the blind and the lame, the woman with child, and her that travails with child together: a great company shall return hither.

9. They shall come with weeping, and with supplications I will lead them: I will cause them to walk by the rivers of waters, in a straight way where they shall not stumble: for I am a father to Israel, and Ephraim is my first born.

10. Hear the word of the Lord, O ye nations, and declare it to the islands afar off; and say, he that scattered Israel will gather him, and keep him as a shepherd does his flock.

11. For the LORD has redeemed Jacob, and ransomed him from the Hand that was stronger than he.

12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord; for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden, *and they shall not sorrow any more at all.*

13. Then shall the Virgin rejoice in the dance, with young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, says the Lord.

15. And



15. Thus says the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rachael weeping for her children, refused to be comforted because they are not.

16. Thus says the Lord; Refrain thy voice from weeping, and thy eyes from tears: for thy work shall be rewarded, says the Lord; and they shall come again from the land of the enemy.

17. And there is hope in thy end, says the Lord, that thy children shall come again to their own border.

21. Set thee up waymarks, make thee high heaps: set thy heart toward the highway, even the way which thou went: turn again, O Virgin of Israel, turn again to these thy Cities.

22. How long wilt thou go about, O thou backsliding daughter? For the Lord has created a new thing in the Earth, A woman shall compass a man, (*It means Christ being born of the blessed Virgin.*)

23. Thus says the Lord of Hosts, the God of Israel; as yet they shall use this speech in the land of Judah, and in the cities thereof, when I bring again their captivity; **THE LORD BLESS THEE, O HABITATION OF JUSTICE,** and Mountain of Holiness.

24. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks.

25. For I will refresh the weary soul, and I will comfort every sorrowful soul.

31. Behold the days are coming, says the Lord, when I will make **A NEW COVENANT** with the House of Israel, and with the House of Judah.

32. Not according to the covenant I made with their fathers in the day that I took them by the hand

D

to

h. 6. 64.

Zeph. 14.

Psa. 1. 96.



to bring them out of the land of Egypt ; which covenant they broke, although I was a husband to them says the Lord.

33. But this shall be the covenant that I will make with the house of Israel ; after those days, says the Lord, I will put my law in their inward parts, and write it in their hearts ; and I will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord : for they all shall know me, from the least of them to the greatest, says the Lord : for I will forgive their iniquity, and their sin I'll remember no more.

35. Thus says the Lord, who gives the Sun for a light by day, and the Ordinances of the Moon and of the stars for a light by night ; who divides the sea when the waves of it roar : the Lord of Hosts is his name.

36. If those Ordinances depart from before me, says the Lord, then the SEED OF ISRAEL, shall also cease from being a Nation before me for ever.

37. Thus says the Lord ; If Heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off the seed of Israel for all that they have done, says the Lord.

38. Behold the days are coming, says the Lord, when the City shall be built to the Lord from the Tower of Hanaeel to the Gate of the corner.

39. And the measuring line shall yet go forth over against it on the hill Gareb, and shall compass about to Goath.

40. And the whole valley of the dead bodies and of the ashes, and all the fields to the brook of Kidron, to the corner of the horse gate toward the East, shall be



be Holy to the Lord: *it shall not be plucked up, nor thrown down any more for ever.*

*The Prophet EZEKIEL, CHAP. XVI.*

59. For thus says the Lord God: I will even deal with thee as thou hast done, which has despised the Oath by breaking the Covenant.

60. Nevertheless I will remember my Covenant with thee in the days of thy youth, but I will establish to thee an everlasting Covenant.

61. Then thou shalt remember thy ways and be ashamed, when thou receive thy sisters, thy elder and thy younger: and I will give them to thee for daughters; but not by thy former Covenant.

62. And I will establish my Covenant with thee; and thou shalt know that I am the Lord.

63. That thou may remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, says the Lord God.

*Chap. xxxv. 11 v.* For thus says the Lord God; Behold, I, even I, will both search for my sheep, and find them out.

12. As a shepherd gathers his flock in the day that his sheep are scattered, so will I seek out my sheep, and will deliver them from all places where they have been scattered, before the cloudy and dark day.

13. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land and I will feed them on the mountains of Israel by the rivers, and make them inhabit the waste places of the country.

22. Therefore I will save my flock, and they shall be no more a prey; and I will judge between cattle and cattle.

23. And I will set up one shepherd over them, and



he shall feed them even my servant David: he shall feed them, and he shall be their shepherd.

R. B.

24. And I THE LORD (*meaning CHRIST*) will be their God, and my servant David (*meaning his descendant*) a Prince among them: I the Lord have spoken it.

*Chap. xxxvi. 6 v.* Prophecy therefore concerning the land of Israel, and say to the mountains, to the hills, to the rivers, and to the valleys, Thus says the Lord God; behold, I have spoken in my jealousy and fury, because ye have borne the shame of the heathen.

7. Therefore thus says the Lord God; I have lifted up my hand, surely the heathen that are about you shall bear their own shame.

8. But ye, O mountains of Israel, shall shoot forth your branches, and yield your fruit to my people of Israel: for they are at hand to come.

12. Yea, I will cause men to walk on you even my people Israel; and they shall possess thee, thou shalt be their inheritance, *and thou shalt no more henceforth bereave them of men.*

33. Thus says the Lord God; In the day that I clean you from all your iniquities, I will also cause you to dwell in the cities, and the waste places shall be built.

34. And the desolate land shall be tilled, which lay desolate in the sight of all that passed by:

35. And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are fenced, and are full of inhabitants.

36. Then the heathen that are left round about you shall know, that I the Lord build the ruined places, and plant that which was desolate: I the Lord have spoken it, and will do it.

37. Thus



37. Thus says the Lord God; I will yet for this be enquired of by the House of Israel, to do it for them: I will encrease them with men like a flock.

38. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.

*Chap. xxxvii.* 20 v. And the sticks which thou write on shall be in thy hand before their eyes.

21. And say to them, Thus says the Lord God: behold, I will take the Children of Israel from among the Heathen, whither they are gone, and will gather them on every side, and bring them into their own land.

22. And I will make them One nation in the land upon the mountains of Israel, and there shall be One king to them all: they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

23. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and clean them; so shall they be my people, and I will be their God.

24. *And David my servant shall be King over them;* *R. B.* and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes to do them.

25. And they shall dwell in the land that I have given to Jacob my servant, in which your fathers have dwelt; and they shall dwell therein, *even they and their children, and their children's children for ever;* and my Servant David (meaning his visible descendant) shall be their prince for ever. *R. B.*

The



*This appears to be Dr. Priestleys view of the matter.*

( 30 )

1798.

The Vision of Ezekiel relative to Jerusalem, alludes to the grandeur and extent of it when rebuilt by the Jews after their return in the year of One thousand seven hundred and ninety-eight : It will be the CAPITAL OF THE WORLD, and from it will go once more to all nations the commands of the LIVING GOD.

*The Prophet HOSEA, CHAP. II.*

18. And in that day I will make a covenant for them with the beasts of the field, with the fowls of Heaven, and with the creeping things of the ground : *and I will* *War to cease.* *break the Bow, the Sword, and the Battle out of the Earth ;* and they shall lie down with safety.

19. And I will betroth thee to me for ever ; yea, I will betroth thee to me in righteousness, and in truth ; in loving kindness and in mercies.

20. I will even betroth thee to me with faithfulness ; and thou shalt know the Lord.

23. And I will sow her to me in the earth, and I will have mercy on her that had not obtained mercy : (*meaning Jerusalem*) and I will say to them which were not my people, (*meaning the Jews during their dispersion*) YE ARE MY PEOPLE ; and they shall say, THOU ART OUR GOD.

*Chap. III.* 4. For the Children of Israel shall be many days without a King ; and without a Prince, and without a Sacrifice, and without an Image, without an Ephod, and without Teraphim.

R. B.

5. Afterwards the children of Israel shall return and seek the Lord their God, and David their king ; and they shall fear the Lord, *and shall know his goodness in the latter days.*

*The Prophet JOEL, CHAP. III.*

1. For behold, in those days, and in that time *when* I bring again the captivity of Judah to Jerusalem.

2. I will



2. I will also gather all nations, and bring them down to the valley of Jehoshaphat to plead with them there for my people, for Israel my heritage, whom they have scattered among the nations, and for dividing my land.

9. Proclaim ye this among the gentiles: prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10. Beat your ploughshares into swords, and your reaping hooks into spears; let the weak say, I am strong.

11. Assemble yourselves and come, all ye heathen, gather yourselves together round about; thither cause thy mighty ones to come down, O Lord.

12. Let the heathen be waked, to come up to the valley of Jehoshaphat: for it is there I will sit to judge all the heaven round about.

14. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.

After the restoration of the Jews, the barbarous nations will send great armies to invade their lands. God will permit them to advance, that he may destroy them with his fire from heaven.

*Judah in  
vaded.  
V. p. 33.4.*

15. The SUN and MOON shall be darkened. and the STARS shall withdraw their shining.

16. The Lord will roar out from Zion, and utter his voice from Jerusalem; the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel.

17. So ye shall know that I am the LORD GOD, (*directed to all nations*) dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow



flow with waters, and a fountain shall come forth from the house of the Lord, and water the valley of Shittim.

19. Egypt shall be a desolation, and Edom a desolate wilderness, for their violence against the children of Judah, and for shedding their innocent blood in the land.

20. But Judah shall dwell for ever, and Jerusalem from generation to generation.

21. For I will cleanse their blood that I have not cleansed; for the Lord dwells in Zion.

*The Prophet AMOS. CHAP. IX.*

8. Behold the Eyes of the Lord God are upon the sinful kingdom: and I will destroy it from the face of the earth; but I will not utterly destroy the house of Jacob, says the Lord.

*207a* 9. For, lo, I will command, and I will sift the house of Israel from among all nations, like corn sifted in a sieve, yet the least grain shall not fall upon the earth.

10. All the sinners of my people shall die by the sword, which say, the evil shall not overtake nor prevent us.

*R. B.* 11. IN THAT DAY, I will raise up the Tabernacle of David that is fallen, (*meaning the restoration of his descendant to the government of the Children of Israel*) and close up the breaches thereof; and I will raise up his ruins, and build it as in the days of old.

12. That they may possess the remnant of Edom, and of all the heathen which are not called by my name, says the Lord, who does this.

13. Behold the days will come, says the Lord, that the Plowman shall overtake the Reaper, and the Treader of grapes him that sows the seed; the mountains shall drop sweet wine, and all the hills shall flow with milk.

14. And I will bring again the captivity of my people



ple of Israel, they shall build the waste cities, and inhabit them; they shall plant vineyards, and drink the wine of them; they shall also make gardens, and eat the fruit of them.

15. And I will plant them upon their own land, they shall no more be pulled up out of their own land which I have given them, says the Lord thy God.

*The Prophet OBADIAH. CHAP. I.*

8. Shall I not in that day, says the Lord, even destroy the wise men out of Edom, and understanding out of the Mount of Esau.

9. And thy mighty men, O Teman, shall be dismayed; to the end that every one of the mount of Esau may be cut off by slaughter.

10. For thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

15. For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done to thee; thy reward shall return on thy own head.

16. For as ye have drunk on my holy mountain, (meaning the Turks) so shall all the heathen drink continually; yea, they shall drink and swallow down, and they shall be as though they had not been.

*Turks.*

17. But upon MOUNT ZION shall be deliverance, and on it shall be holiness: for the house of Jacob shall possess all their possessions.

18. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble: they shall kindle in them and devour them, there shall not be any remaining of the house of Esau: for the Lord has spoken it.

19. And they of the South shall possess the mount of Esau, and they of the Plain, the Philistines: they shall possess their fields, and Ephraim the fields of Samaria, and Benjamin shall possess Gilead.

E

20. And



20. And the captivity of this host of the children of Israel, shall possess that of the Canaanites,—even to Zerephath, and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21. And Saviours shall come up on mount Zion to Judge the mount of Esau; and then **THE KINGDOM SHALL BE THE LORD'S.**

*Turks from Esau.*

The Turks are descended from Esau, the brother of Jacob; but their Emperor, and his family, are descended from Jonatban, the Son of Saul, King of Israel.—

*Emperor & family from Jonathan.* Told me by Revelation.

*The Prophet MICAH. CHAP. IV.*

1. But in the last days it shall come to pass, that the Mountain of the House of the Lord shall be established on the top of the mountains; it shall be exalted above the hills, and people shall flow to it.

6. In that day, says the Lord, I will assemble her that has halted, and I will gather her that was driven out, and her that I have afflicted.

7. And I will make the remnant that halted, and her that was cast far off, a strong nation and the Lord will reign over them in Mount Zion, from henceforth,—even for ever.

*The Prophet NAHUM. CHAP. I*

15. Behold upon the Mountains the feet of him that brings good tidings, that publishes Peace! O Judah, keep thy solemn feasts and perform thy vows; for the wicked shall no more pass through thee, they are entirely cut off.

The beginning of this verse means Christ preaching the Gospel of peace; the latter part, when the Jews are established at Jerusalem after their next restoration.



*The Prophet ZEPHANIA, CHAP. III.*

13. The remnant of Israel shall not commit iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid.

14. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem.

15. The Lord has taken away thy Judgments, he has cast out thy Enemy: **THE KING OF ISRAEL,** *R. B.* even the Lord is in the midst of thee; *thou shalt not see evil any more.*

16. In that day it shall be said to Jerusalem; Fear thou not; and to Zion, Let not thy hands be slack.

17. The Lord thy God in the midst of thee is mighty; he will save, and rejoice over thee with joy; he will rest in his love, and rejoice over thee with singing.

18. I will gather them that are sorrowful for the solemn assemblies who are of thee, to whom the reproach of thee was a burthen.

19. Behold, at that time I will undo all which afflicts thee; and I will save her that is stopped, and gather her that was driven out; *and I will get them praise and renown* in every land where they have been put to shame.

20. At the time that I bring you again, even the time when I gather you; *for I will get you a name, and make you to be praised among all the people of the earth,* when I turn away your captivity from before your eyes, says the Lord.

*The Prophet HAGGAI. CHAP. II.*

20. And again the word of the Lord came to Haggai, *P. II. p. 31. 2.* in the fourth and twentieth day of the month saying,

21. Speak to Zerubbabel, governor of Judah, and say, I will shake the Heavens and the earth;

E 2.

22. And



22. And I will overthrow the *Thrones of Kingdoms*, and I will destroy the strength of the *Kingdoms of the Heathen*: I will overthrow their Chariots, and those that ride in them; their Horses and Riders shall come down, *every one by the sword of the other*.

The time alluded to by the prophet, is that which is immediately before the restoration of the Jews, in the latter days of the world; the present is it.

23. In that day, says the Lord of Hosts, I will take thee, O ZERUBBABEL my servant, the son of Shealtiel, and will make thee as a SIGNET; for I have chosen thee, says the Lord of Hosts.

*R.B. to be re-  
vealed.*

The meaning of this verse is, that when the former part of this prophecy is fulfilling, Zerubbabel will be revived in his descendant, who will be, *like himself, the visible Prince and Governor of the Jews*; the time is nearly come for this Man to be openly revealed, and to have in all other respects this very gracious, and very wonderful promise from God fulfilled.

*The Prophet ZACHARIAH. CHAP. VIII.*

7. Thus says the Lord of hosts, Behold, I will save my people from the East country, and from the West country:

8. And I will bring them, and they shall dwell in the midst of Jerusalem; they shall be my people, and I will be their God, in truth and in Righteousness.

*Judah & Joseph  
first restored.* Chap. x. 6 v. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to replace them; for I will have mercy on them, *and they shall be as if I had not cast them off; for I am the Lord their God*, and I will hear them.

*Ephraim or 10  
tribes after.* 7. And they of Ephraim shall be like a mighty man, and their hearts shall rejoice as through wine; yea, their children shall see it and be glad, their hearts shall rejoice in the Lord. 8. I



8. I will hiss for them and gather them ; for I have redeemed them, and they shall increase as they have increased.

9. And I will sow them among the people ; and they shall remember me in far countries, and they shall live with their children, and turn again.

10. I will bring them again also out of the land of Egypt, and gather them out of Assyria ; and I will bring them into the land of Gilead, and Lebanon, and place shall not be found for them.

*Chap. XII. 1 v.* The burthen of the word of the Lord for Israel : says the Lord, who stretches out the Heavens, and lays the foundations of the Earth, that forms the spirit of man within him.

2. Behold, I will make Jerusalem a cup of trembling to all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

3. And in that day I will make Jerusalem a burdensome stone for all people ; all that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. *Jews victorious.*

4. In that day, says the Lord, I will smite every horse with astonishment, and his rider with madness : and I will open my eyes upon the house of Judah, and I will strike every horse of the people with blindness.

5. And the Governors of Judah shall say in their heart, the inhabitants of Jerusalem shall be our strength in the Lord of hosts, our God.

6. In that day I will make the Governors of Judah like a hearth of fire among wood, like a torch of fire in a sheaf ; they shall devour all the people round about, on the right hand and on the left ; and Jerusalem shall be inhabited again, even Jerusalem in her own place.

7. The



*Judah first.* 7. The Lord also will save the Tents of Judah first, to preserve the distinction of the house of David, that the inhabitants of Jerusalem may not exalt themselves against Judah.

8. In that day the Lord will defend the inhabitants of Jerusalem; and he that is feeble among them in that day shall be as David; and the House of David shall be as God;—as the angel of the Lord before them.

*Judah inva-* This prophecy means the same time, and the same  
*ded. v. p. 31.* invasion of Judah by the heathen, as that mentioned by the prophet Joel in the third chapter, which is explained already.

9. And it shall come to pass in that day, that I will destroy the people of all the nations which are come against Jerusalem.

10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look to me that was pierced, and shall mourn like him that mourns for his only son; and they shall be in bitterness, like him that is in bitterness for his first born.

11. In that day, there shall be great mourning in Jerusalem, like the mourning of Hadadrimon in the valley of Megiddon.

12. And the land shall mourn, every family apart: the family of the house of David apart, and their wives apart; the family of Nathan apart, and their wives apart.

13. The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart.

14. All the families that remain, every family apart, and their wives apart.

*Judah* | When the heathen armies invade the land of Israel,  
*invaded.* it



it will be with a resolution to seize on every moveable thing and destroy the people; the Jews then acknowledging the MESSIAH as GOD, will believe under an excess of grief that he was crucified; sensible of their perilous condition, and knowing that it is he only can save them, they will, every man and family implore him for compassion and deliverance.

The HEBREWS will be delivered, and the HEATHEN entirely destroyed.

*Hebrews de*

*livered.*

*Heathen destroyed.*

*The Prophet MALACHI, CHAP. IV.*

5. Behold, I will send you ELIJAH the Prophet before the coming of the great and dreadful day of the Lord;

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.

The great Prophet alluded to in this chapter, is the same that will be revealed to the Jews to order their return to Jerusalem before the expiration of One thousand seven hundred and ninety-eight; he will possess the spirit of God, and the power of fire, equal to Elijah; he will make known the judgments of God, that all nations may be benefited, and may endeavour to survive them when they are commanded to be fulfilled.

*R. B. Elijah*

*1798.*

The alterations I have made in copying some of the Prophecies, is by the direction and command of the Lord God.

*Alterations*

*pt. II. Pref.*

*A. 3.*

## THE JUDGMENTS OF GOD.

The very loud and unusual kind of Thunder that was heard in the beginning of January, 1791, was the voice of the Angel mentioned in the Eighteenth chapter

*Thunder*

*Jan'y. 1791.*

ter



ter of the Revelation, proclaiming the judgment of God and the fall of Babylon the great; it was the loudest that ever was heard since man was created, and shook the whole earth every time the angel spoke; it roared through the streets, and made a noise over London like the falling of mountains of stones.

Many buildings were damaged at the time of this thunder, and many persons were frightened by it; the great flashes of lightning proceeded also from the angel, and was, according the first verse, reflected from the brightness of his glory.

*REVELATION to St. JOHN. CHAP. XVIII.*

*Overthrow  
of London.*

*1791.*

1. And after these things I saw another Angel come down from heaven, having great power: and the Earth was lightened with his glory.

2. And he cried mightily with a strong voice, (*meaning the Thunder*) saying, BABYLON THE GREAT is fallen, is fallen, &c.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, *Come out of her, my people*, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached up to heaven, and God hath remembered her iniquities.

6. Reward her, even as she rewarded you, and double to her double, according to her works; in the Cup which she has filled, fill to her double.

7. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; *for she says in her heart, I sit a QUEEN, and am no Widow, and shall see no sorrow.*

8. Therefore



8. Therefore shall her plagues come in one day, Death, and mourning, and Famine, *and she shall be utterly burnt with Fire*; for strong is the Lord God who judges her.

The Lord God was so exceeding angry at the time of the loud thunder I have mentioned in the preceding part, that he determined to leave his other Judgments unfulfilled relative to London, and burn her immediately with fire from Heaven: soon afterwards I was informed by Revelation of what the thunder meant, and was commanded to go from London beyond the distance of eighteen miles. I had, *similar to the prophet Daniel at Babylon*, an attending Angel to explain all the Visions, and support me under the grief I was loaded with for its approaching fall.

The Lord God knowing that I loved him with all my heart, and had often resisted the calls of hunger and distress, rather than comply with customs that would offend him, pitied me; for I had beseeched him to let me inform the people of London of their danger, and try by all possible means to save them; but was refused permission, because they would imprison and use me very ill for it.

In addition to all that God had promised and repeated by his angel to make me happy, he was now pleased to give me another proof of his unalterable regard, and convince me by it, that, *although he could not in justice to his recorded judgments spare London*, yet, for my sake he would shew mercy to some: and take care, that by sickness and other causes, to remove the persons I desired should be saved, to a sufficient distance beyond the limits to be destroyed and sunk. After thanking the Lord God, I mentioned several, both men and women, and called the remembrance of his mercy to others whose names I did not know, but pointed them out in my mind.

F

Among

p. 39.

London sum  
was to have  
been. 1791.London plea  
ded for.Mercy to  
some.



*Persons pleased for in  
1791.*

Among those I mentioned, was William Pultney, William Pitt, Gilbert Elliot, Charles Grey, the Earl of Buckinghamshire, the Marquis of Lansdown, the Earl of Chatham, Maitland, now called Earl of Lauderdale; Henry Phipps, for I remembered his brother to have done me an act of friendship; John Dalrymple, John Griffin Griffin, Alderman Pickett, *because that during his mayoralty he opposed by a public advertisement the frequency of taking oaths*; in doing so he honoured that all remembering God, who will in due time as publicly honour him for it. Wilberforce, Bastard, Sheridan, Philip Stephens, Charles Fox: John Lake, a poor Quaker; Samuel Hood; the King and his family, for they were to be gathered into London; Ponsonby, for whom I conceived an esteem, from observing in his countenance openness and honesty, and possessing as I thought, a heart similar to my own, I was lead to entreat for him: until last year I could assign no other reason for mentioning that name than what I have given; but the true one is, that as God had determined not only to keep in London the people then in it, but likewise to allow great multitudes to be drawn to it from all parts of the country, he would be found among the number to be destroyed; for which to prevent his death in such a place, the Lord God influenced me to regard him, that I might afterwards remember such a person and be mindful of his safety.

*Ponsonby  
House of  
David.*

I am not in the least acquainted with the man I have mentioned, whom God was pleased to distinguish by so great a testimony of his regard, but although I am not, and our names are different, *he is—as well as myself*, descended from DAVID, KING OF ISRAEL. The Countess of Buckinghamshire, whom I am no more acquainted with than the stranger I mentioned before



before, is likewise descended from David, King of Israel; the family she is married into are also of the Hebrews, and are descended from JOSEPH the once President of Egypt.

There are many families of the same origin as those three I have named, made known to me by revelation, but I am forbid to mention any of them at present for public knowledge.

After entreating for the persons I have set down, and pointing from my mind to numbers besides whose names I did not know, I was, *to prepare me for the designation of God*, carried up to heaven in a vision, and saw on my right side at a small distance, a beautiful silver white bird in the shape of a Dove, but a little larger; it was the HOLY GHOST, and was the very same that descended on the head of my BLESSED SAVIOUR, when he came up from being baptized in the river Jordan; he kept between me and Satan, who was then revealed that I might witness it, and great power given him to visit the Earth. The LORD GOD then spoke to me from the middle of a white shining cloud.

After this I was in a Vision, *Having the Angel of God near me*, and saw Satan walking leisurely into London, his face had a smile, but under it his looks were sly, crafty, and deceitful. On the right side of his forehead were seven dark spots; he was dressed in White and Scarlet Robes.

Again I was in a Vision and saw London a scene of confusion, it was effected on a sudden; all the People were armed and appeared quite furious: I was carried through the City in the Spirit of God to see all things that were designed should come to pass, and be informed how quick they could be accomplished.

*Vision of  
holy ghost.*

*Satan.*

*pt. II. p. 66.*

*Entering Lon-  
don.*

*Confusion  
in it.*



After this I was in a Vision, and saw a large River run through London coloured with human Blood.

*Intercession  
for London.  
Pt. II. p. 43.*

Exceedingly unhappy for all that I saw, and which I knew would soon be fulfilled; I prayed and entreated the Lord God to give me one more instance of his mighty regard, *by sparing London and the great multitude in it.* I said, I acknowledge, O Lord my God, that the People do very wrong, but it is through compulsion and for want of knowing better.

*Displeasure  
at R. B.*

The Lord God was so highly displeased, that I should after all his former kindness, strain his affection and entreat him to annul his *Recorded Judgment*, as to stop me, and in a voice of great sharpness and anger, say, — *They have my blessed Gospel and will not obey it.* The Angel that was appointed to give me instruction forsook me in an instant on hearing this answer. I trembled for my life, and seemed to be another man; for I was afraid of being destroyed with the City. It was three days after this before the Lord God would be reconciled to hear my prayers, and speak to me with his former kindness.

*Pardoned.*

*Pt. II. p. 37.*

In ten days after the three I was in a Vision, and being carried up to heaven, the Lord God spoke to me from the middle of a large white cloud, and said in a strong clear voice—ALL, ALL. I pardon London and all the people in it, for your sake: there is no other man on earth that could stand before me to ask for so great a thing.

*Praise.*

For ever, O Lord my God, I will praise and thank you for this great instance of your blessed regard; all Nations will bear it, and may all Nations honour you by their obedience; your great mercy is over them all, and by its goodness the world is now safe.

1791.

Had London been destroyed in the year of 1791, the place where it stands would have formed a great Bay,  
or



or Inlet of the channel : all the Land between Windsor and the Downs would have been sunk, including a distance of eighteen miles each side, but considerably more towards the Sea coast ; it would be sunk to the depth of seventy fathoms, or four hundred and twenty feet, that no traces of the City might be ever found, or even so much as looked for.

*Sunk.*

21. And A MIGHTY ANGEL took up a stone like a great millstone, and cast it into the Sea, saying. Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.

That all men of wisdom and discernment may understand, on reading the Revelation, that there are Two Cities mentioned in it *Spiritually* under the names of Babylon the great, I will assist them by clearly marking out the distinction.

ROME, the SPIRITUAL BABYLON mentioned in the seventeenth Chapter, is described in the third verse, *to be away into the Wilderness* ; meaning by the words into the Wilderness, that the City is situated *Inland*.

*Rome In-land 45 miles. V.*

But LONDON, the SPIRITUAL BABYLON also, mentioned in the eighteenth Chapter, is described by St. John *as the greatest Sea Port*, for Ships, Wealth, and Commerce in the World.

*L. 57. London Sea Port & most famous*

11. And the Merchants of the Earth shall weep and mourn over her ; for no man buyeth her merchandize any more.

*mart. p. 57.*

12. The merchandize of Gold, and Silver, and precious Stones, and of Pearls, and fine Linen, and Purple, and Silk, and Scarlet, and all Thyine Wood, and all manner of Vessels of Ivory, and all manner of Vessels of most precious Wood, and of Brass, and Iron, and Marble.

13. And Cinnamon, and Odours, and Ointments, and



and Frankincense, and Wine, and Oil, and fine Flour, and Wheat, and Beasts, and Sheep, and Horses, and Chariots, *and Slaves, and Souls of Men.*

14. And the Fruits that thy Soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, *and thou shalt find them no more at all.*

15. The Merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing.

16. And saying, Alas, alas, that GREAT CITY, that was clothed in fine Linen, and Purple, and Scarlet, and decked with gold and precious Stones, and Pearls! *For in one hour, such great Riches is come to nought.*

17. And every Ship-master, and all the company in Ships, and Sailors, *and as many as trade by Sea,* stood afar off.

18. And cried, *when they saw the smoke of her burning,* saying, What City is like to this great City!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great City! *wherein were made rich all that had Ships in the Sea,* by reason of her costliness: for in one hour is she made desolate.

20. Rejoice over her, THOU HEAVEN, and ye HOLY APOSTLES and PROPHETS; for GOD hath avenged you on her.

Read attentively the Eighteenth Chapter; and you will perceive described in it, the prodigious Wealth, Grandeur, and Commerce of London: then remember, that the very great Thunder, and Lightning, I have mentioned, was in the depth of Winter, *an unusual time of year for the like*; but they were as St. John, exactly describes them in the first and second verses. Meditate on these things, weigh them attentively in  
your



your mind, and all I have wrote besides; and the Spirit of God, if you love Wisdom, will enlighten your understanding to see, and will also strike you with a Conviction of their truth.

The following would have been the condition of England, which the Lord God shewed me in the month of July 1791, had his judgment of desolation on the world been suddenly fulfilled at the appointed time in 1793. *July 1791. 1793.*

I was in a VISION, and was carried away by the SPIRIT of GOD to a field of young wheat, which was grown about four inches high from the ground; an elderly English woman stood by me; she had no covering on her head, But over her arms was an old black silk cloak; it was worn threadbare, and rent in many places.—While I was observing the dress and poverty of the woman, the wheat sprung up in an instant, and shot out to the size of full ears, the largest I ever saw in my life: astonished at such a sight, and wondering what it should mean, I stooped to feel some with my hand; when I had, the woman looked down to me with a countenance expressive of great distress to implore my pity and assistance, then turned her face away to the East, and afterwards looked up to heaven, as if she wanted Rain and a cool wind. *Vision of Wheat, & an English Woman. Harvest in 1794 was short to disappointment.*

After this I cast my eyes over the surface of the land; it was scorched to a dark brown, and frightful to look at: I could see no Grass in the Meadows, and the Bushes in the hedges were all burnt brown; so great and mighty was the heat: I could see no Beasts in the fields, and the Fowls of heaven were all flown away. *Dearth.*

The judgment of desolation being suspended, is the reason that this vision of Famine and Distress is also when it takes place, England, like the woman and her

*Suspended. Yet to come to pass.*



cloak, (for she was an allusion to this country) will be very poor, worn out, and rent in many places.

*Large Sword & Cup. Explained Pt. I. p. 32.* After this I was in a Vision, and saw a large SWORD unsheathed in Heaven: soon after, I saw a large CUP full of red wine, and much froth on the top, lifted up, and held out to all nations.

*The Judgment of Desolation on all Nations.*

*Thunder, Aug. 3. 1793. Rev. 19th.* The THUNDER that was heard in the evening of the third of August 1793, was the voice of the Angel mentioned in the nineteenth chapter of the Revelation standing in the Sun,

17. And I saw an Angel standing in the sun; and he cried with a loud voice, (meaning the thunder) saying to all the fowls that fly in the midst of Heaven, Come and gather yourselves together to the supper of the great God;

18. That ye may eat the flesh of Kings, and the flesh of Captains, and the flesh of mighty men, and the flesh of Horses and of them that sit on them; and the flesh of all men, both free and bond, both small and great.

*Suspended p. 49. Mortality.* The dead will increase so fast and be in such prodigious numbers when this judgment takes place, that the living will not be sufficient to bury them, but will leave the bodies exposed to the fowls of Heaven for meat.

The flashes of Lightning which issued during the thunder, proceeded from the Glory of the Angel proclaiming the judgment of God, and resembled in colour THE CLEAR DAY LIGHT.

*Second Thunder Aug. 7th 1793. Rev. 7. Ch. Seal of living God.* The Second Thunder that gave notice of God's approaching judgment was on Wednesday evening the seventh of August, 1793, as is mentioned in the seventh of the Revelation, and was the voice of the Angel ascending from the East, having the Seal of the living God.

2. And



2. And I saw another Angel ascending from the East, having the SEAL of the LIVING GOD; and he cried with a loud voice (*the thunder*) to the *Four Angels*, to whom it was given to hurt the Earth and the Sea;

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

The flashes of lightning, which issued during the time of this thunder, proceeded likewise from the Glory of the Angel, and resembled in colour FINE AMBER.

The next and last THUNDER, *if the judgment had not been suspended for my sake*, would be on the eleventh of August following, and would have been, according to the sixteenth chapter of the Revelation, the fourth Angel pouring out his Vial on the Sun.

8. And the fourth Angel poured out his Vial on the Sun, and power was given him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God who has power over ~~these~~ plagues; and they repented not to give him glory.

The flashes of lightning during this thunder, which would continue many hours, would likewise proceed from the glory of the Angel, and would be in strength and colour LIKE THE BURNING FLAME.

This thunder would be accompanied by a violent storm of large HAIL STONES, which, with the lightning would kill multitudes of people, and destroy the Harvest in many countries.

Soon after this thunder, *the short time of four days only*, the judgment of God on the world would begin to be fulfilled. — The winds would be suspended in the Firmament, according to the seventh chapter, that breathing might almost cease; the great body of heat that would immediately after be poured down

*Last Thunder  
Aug. 11. 1793.*

*Suspended.*

*Four days.*

*p. 50. 2. Pt.*

*p. 10.*

*Heat.*



from Heaven on the earth, *would be so fierce and powerful as to move the world, and kill every living thing, both man and beast, exposed under it in the open air.*—

The trees, bushes in the hedges, grass in the meadows, and what corn was left from the hail, would be cut off and destroyed by this great and mighty heat.

*Ships destroyed*

Most of the ships would be destroyed at sea, and all the fish near the surface killed.—Millions of the human race would die in all nations from this burning heat, and the many plagues it would produce.

*Mortality.*

The Nineteenth, Seventh, Sixteenth, Sixth, Eighth, and Fourteenth Chapters, mean the same time, the same things, and are as one chapter to fulfil the judgment of God.

*Read them*

*carefully in*

*this order.*

The fifteenth of August, 1793, was the time appointed

*Aug. 15. 1793.*

by the Lord God to fulfil the parts of the Revelation I have mentioned, and punish the world with desolation; but from HIS GREAT MERCY and regard

*fulfilled on*

for Me, that I may be esteemed in this Country, and by all others when I am revealed, suspended his judgment for a Time;—it hangs however over all nations.

*the world but*

*suspended.*

*Still impending*

Look at the age of the world, read attentively the chapters I have mentioned, with what I have wrote besides;—and you will discover in your own breast a Light, to see and believe by.

*Pl. I. p. 37.*

That LIGHT I mean which is often called a certain something, an internal monitor, that applauds man for courting wisdom,—for being just, and doing good; but that never fails to reproach him for embracing folly, and doing evil:—it is indeed no other than the SPIRIT of the LIVING GOD.

All the Prophecies given in Visions from God are concealed from the knowledge of man by mysterious allusions until the proper time, and the appointed person for them to be revealed to. For it is not

in



in the cunning of any one man,—even assisted by the wisdom of all the rest on earth, to search out the deep secrets of God, or with truth to unfold the meaning of his visions; *they are wonderful*, they cannot be discovered until God himself pleases to remove the Covering of secrecy, and, through an appointed person, blesses the world with a knowledge of their true meaning.

The fulfilling of the judgments of God, however destructive they may prove to the Governments and Nations which they are directed against, are not allowed to affect my personal safety, nor operate in the least to my prejudice: for the certainty of my elevation to the greatest *Principality* that ever will be in the world, cannot be prevented by the rise or fall of any human power on earth; because it is the repeated Covenant of God to my forefathers, and his sacred promise now by Revelation to myself.

The obscurity of David was no objection with a discerning God to make him the MONARCH OF ISRAEL, and afterwards promise the succession to his Family for ever; neither is mine now to his fulfilling that promise, and holding me up to the world as the visible Governor of the Jews. For all the works of God are wonderful, and very far exceed the capacity of man to know, where they begin, how they are directed, on whom, or which way they will end: I that have more knowledge of them, and of futurity revealed to me, than any other under the whole heaven, observe the operation of every new one with more amazement than the former.

Therefore my present poverty is no obstacle to my future Elevation, neither is it of much concern to myself; for the time of my being revealed with power from Heaven is nigh; when God, to manifest his regard, will

*R. B. invul-  
nerable.*

*Pt. II. p. 44.*

*Poverty no  
obstacle to  
R. B's ele-  
vation.*



*favour in  
London.*

give me favour with many, and influence all the people of London to help me.

*R. B like  
but superior  
to Moses.*

I am the Prophet that will be revealed to the Jews to order their departure from all Nations to go to the Land of Israel, their own country, in a similar manner to Moses in Egypt, but with additional power.

*Pt II. Pref.*

*h. 4. p. 50.*

*R. B. 69. 86.*

I was an Officer in the English Navy, and necessarily so, although I did not know it, that the judgment of God on David, king of Israel, might be fulfilled, which was, that the Sword should never depart from his House. *v. 2 Sam. 12. 9.*

*1500 years.*

It is fifteen hundred years since my family was separated from the Jews, and lost all knowledge of its origin; the last on record in the Scripture, is JAMES:

*R. B. from*

*James our*

*Lords Brother*

*Government  
of Jewish Na*

*tion to R. B.*

13th chap. 55th ver. of St. Matthew. *Told me by Re-*

*velation. Pt II. p. 87. reason why called G. N.*

The Government of the Jewish Nation will, *under the* Lord God, be committed to me, that the everlasting covenant from him to David may be manifested in the visible Prince and Governor of the Jews.

*Second of SAMUEL. CHAP. VII.*

16. And thy HOUSE and thy KINGDOM, shall be established for ever before thee; thy THRONE shall be established for ever.

17. According to all these words, and according to all this Vision, so did Nathan speak to David.

*JEREMIAH. CHAP. XXXIII.*

17. For thus says the Lord: David shall never want a Man to sit on the Throne of the House of Israel.

19. And the word of the Lord came to Jeremiah, saying,

20. Thus says the Lord, If ye can break my covenant of



of the Day, and my covenant of the Night, and that there should not be Day and Night in their Season ;

21. Then may also my covenant be broke with David my servant, *that he should not have a Son to reign R. B. upon his Throne* ; and with the Levites the priests my ministers.

22. As the host of Heaven cannot be numbered, neither the sand of the sea measured ; so will I multiply the seed of David my servant, and the Levites that minister to me.

23. Moreover the word of the Lord came to Jeremiah saying,

24. Considerest thou not what this people have spoken, saying, The two families which the Lord has chosen, he has even cast them off. Thus they have despised my people, that they should be no more a nation before them.

25. *Thus says the LORD*, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth,

26. Then I will cast away the seed of Jacob, and David my servant, *so that I will not take any of his seed to be rulers over the seed of ABRAHAM, ISAAC, and JACOB* : for I will cause their captivity to return, and have mercy on them.

A knowledge of the Scripture, the Prophecies I have mentioned, and all that I have wrote besides, have been communicated to me through visions and revelations from the Lord God : the Prophet Daniel, and St. John, the Apostle, were instructed in the same manner to write what they have.

It is by the saving of Multitudes ; — by Revealing, not only a true Interpretation of the Prophecies, but also a Knowledge of the times, and those secret Parts of the Scripture which are not made known to any other



other Man under Heaven, that the Lord God begins with announcing to the World a Knowledge of his mighty Judgments, *The return of his former Mercy to the Hebrews,* their speedy Restoration to JERUSALEM, and the Rise of a FAVOURITE FAMILY.

RICHARD BROTHERS.

LONDON, No. 57, Paddington-street,  
3d. of the Month called JANUARY, 1794.

Jan. 3.  
1794.

REVELATION to St. JOHN. CHAP. XVII.

First published Sep<sup>r</sup>. 20<sup>th</sup> of

1794. v. p. 68.

## ROME.

1. v. **A**ND there came one of the seven Angels, which had the seven Vials, and talked with me, saying to me, Come hither, and I will shew thee the Judgment of the Great whore, (*meaning Rome,*) that sits upon many Waters, (*meaning her Government over many Nations.*)

2, With whom the Kings of the Earth have committed Fornication (*meaning, they have been seduced to imitate her evil practices,*) and the Inhabitants of the Earth have been made drunk with the wine of her fornication. (*meaning they are likewise deluded to drink deep to a state of insensibility from her vain doctrines.*)

*Naples recent instance of Superstition* A remarkable instance of this was very lately practised, and really fulfilled at Naples; which, although governed by a King, is notwithstanding in the See of Rome, and about sixty miles distant. In consequence of a violent irruption of fire out of Mount Vesuvius, which is but a few miles from Naples, the similitude of a human head, called St. Janarius's—was carried in Procession, lifted up, and held



held out, fully believing that by honouring the Saint, through even this small part of his image, he himself in heaven, would be influenced to interceed with God to stop the great Rivers of fire which issued from the burning Mountain.

For a People, calling themselves Christians, which have had the Revelation so long to warn, and the blessed Gospel so long to instruct them, to embrace at this late hour of the World such an act of Superstition and Delusion, is indeed astonishing. But it is a part of that great chain of errors—still continued, which the Roman Government at a former period most wickedly bound its people in all nations, but Clergy in particular with; and which is plainly foretold by St. Paul in the IVth chap. of his first Epistle to Timothy. 1 ver. Now the Spirit (*which is the Holy Ghost*) speaks expressly that in the latter times some shall depart from the Faith, giving heed to Seducing Spirits and Doctrines of Devils:

2. Speaking Lies in hypocrisy, having their consciences seared with a hot Iron:

3. Forbidding to marry, &c.

The Papal Authority does not allow its Clergy to marry, from a belief that a man, by living in a state of separation from a Woman, is better qualified to fulfil the duties of a Priest more acceptably to God, than a Man that is a Husband and Father. Such doctrine is an evident proof to every discerning person that there is a great departure—or falling away from the true Faith: to continue then in the practice, after it is explained and made public by Divine command, is preferring darkness to light, the doctrines of Devils to the good words of God: it is giving a willing heed to the seducing Spirits that St. Paul, alludes to. Christ, the Saviour of the World, who left his Gospel of the Kingdom

*Predicted  
by Paul.*

*Celibacy.*



Kingdom of Peace for the direction of all men, never made any such distinction: for some of his Apostles were married, and some were not: and he, as God the Father in the beginning of the Creation blessed Adam and Eve, saying to them, "Be fruitful and multiply, and replenish the Earth, &c. Repeating the same after the Flood to Noah and his Sons: he never ordered, nor never intended, the cruel imposition of Celibacy on his immediate servants—or any other description of men.

*Nuns.*

It is also an abomination to him, because inconsistent with the design of his Creation, that any description of women under the vain pretence of what is falsely called Religion and Piety—of leading a more holy life—of serving God better, should be shut up for ever in Monasteries—inhumanly deprived of becoming Wives and Mothers.

*& Oaths & displeasing to God.*

I am commanded to say, it is grievous and sorrowful to the Lord God to see Nations which acknowledge him, and which have the whole Scripture to inform them of his will, paying a blind—an Idolatrous obedience to human Ordinances, supported by bad Oaths, and sinful Vows, in direct opposition to what he designs, and what in the beginning the Covenant of his Blessing prescribes.

*The XVII. CHAP. of the Revelation continued.*

*Rome in land.*

3. So he carried me away in the Spirit into the Wilderness, (*meaning into the Country, as if far inland from the Sea*) where I saw a Woman (*meaning Rome*) sit upon a scarlet coloured Beast (*meaning the Pope*) full of names of Blasphemy, (*his Titles*) having Seven heads (*alluding to the seven Hills on which the City stands*) and Ten Horns (*meaning the Cardinals.*)

4. And the Woman was arrayed in Purple and Scarlet colour, and decked with Gold and precious Stones, and



and Pearls, having a golden Cup in her hand full of abominations, and Filthiness of her Fornication.

5. And upon her Forehead was a name written, Mystery—Babylon the Great, the Mother of Harlots (*meaning that she as a Mother stood exposed for corrupting with her evil doctrines many Cities to the condition of harlots*) and Abominations of the Earth.

6. And I saw the woman Drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus; and when I saw her, I wondered greatly astonished.

This Babylon the Great, this Mother of Harlots, means Rome; but is spiritually called by those names as an allusion to her excess of guilt as a Babylon, and corruption of doctrine as a Mother.

St. John mentions in the Third verse, that he was carried away into the Wilderness to see Rome; meaning by the words *into the Wilderness*, that Rome the City he goes to look at is situated inland: this description is given to make a distinction between it and London, the maritime Babylon, full of Ships, Seamen, and Commerce, mentioned in the Eighteenth Chapter.

The Scarlet coloured Beast full of names of Blasphemy, with seven heads and ten horns, means the Pope—in this chapter only, and not in any other part of the Revelation, is the Pope alluded to under any name, or under any signification whatever: neither is Rome but in one part, which is in the Sixteenth chapter and middle of the nineteenth verse. The Pope in addition to his many names of blasphemy, likewise assumes the powers and prerogatives of God, calling himself instead of his blessed Saviour, **THE SUPREME HEAD** of the **CHURCH**: as such he pretends, for it is only pretension to deceive the ignorant, to be infallible, and to pardon the commission of sin in others: again, as if

H

sanctified

*Distinction  
between  
Rome & Lon-  
don. V. p. 45.*

*Infallibility.*



*Ordination  
of Bishops  
blasphemous.*

sanctified by the Holy Ghost, and commanded immediately from God to impart freely his mighty blessing and his mighty spirit to whom he pleases, he Ordains as it is called, Bishops, laying hands on them, and saying at the same time, Receive the Holy Ghost; he likewise claims a pre-eminence of holiness in his person, and obedience to Christ in his actions, above all the rest of mankind.

There is no man spiritual that is not sanctified by the Holy Ghost, and no man is sanctified that teaches by his doctrines---or recommends by his prayers opposition to Christ the Saviour, and disobedience to his Gospel of Peace; for it is through and by Christ the blessed spirit is given that sanctifies, which every man that believes in him, and obeys his commands, may have---may partake of its blessing and sweets; some more, some less, in all things, and for all occasions, as the Lord himself judges proper; but it will be given to every man in such sufficiency as to make him abundant in knowledge, and teaching him clearly the ways of Salvation.

*Blasphemy  
committed  
by other pre-  
tenders.*

Man, may give to man a Title, but it is God only that can make man spiritual; it is he and none else that can give the Holy Ghost, the Divine Spirit of Truth; all other givers among mankind, who say, "by the imposition of our hands Receive the Holy Ghost, whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained;" are but as so many false Christs---vain pretenders---blasphemously endeavouring to imitate the true One.

For a Man to attempt to do what the TRUE CHRIST only can, is attempting an imposition, and justly constitutes a False Christ. For a Man to kneel down to a man to receive the Holy Ghost and then going



going forth by the authority of this false Christ—teaching and preaching under the name of the true Christ, but in opposition to his commands,—deluded by an opinion that he is Spiritual because his Human Maker imposed on him to believe so, when in reality he is not, constitutes a False Prophet,

Those are the kind of people that the Lord Jesus Christ alludes to in the 24th Chapter of St. Matthew, and warns the world to beware of.

There are many that Preach and write under the name of Christ, without being influenced by his Spirit, or commanded by his Word: for which, Observe all you that love him, that read this book, that he will not give his blessed Spirit—which is indeed the Holy Ghost to any man exalted in pride and living under names of blasphemy;—praying for the success and aggrandizement of particular men in War, at the expence of those who ruin, and destruction to others. And yet the Pope, to impress the multitude round him with reverence and awe, is entitled Holiness, the Vicar of Christ, Successor to St. Peter, and is accounted infallible; all such names are an evident demonstration of pride and falsehood; and as such, he has neither holiness from Christ in his person, nor obedience to the Gospel of Truth in his actions. *Bad state of those who pray for success in War.*

It is for Blasphemy Idolatry, Deceit, teaching rebellion against Christ, and for being a shedder of blood by war that the Pope is called in the Revelation from God, a scarlet coloured Beast; under that dreadful name, though knelt to as divine, and exalted to the height of Heaven by Titles, *Cause of the Pope's perdition.*—he sinks down into perdition,——he is a fallen man, and is adjudged by that already testimony of St. John; to suffer the punishment of everlasting fire.



7 v. And the Angel said to me, wherefore didst thou marvel ? I will tell thee the mystery of the Woman, and of the Beast that carries her (*meaning that governs her*) which has the Seven heads, and Ten horns.

8. The beast that thou saw, was, and is not, and shall ascend out of the bottomless pit, and go into Perdition : and they that dwell on the Earth shall wonder, whose names were not written in the Book of Life, from the foundation of the World, when they behold the Beast that was, and is not, and yet is.

*War & belong to Satan.* War, Oaths, Violence, and Bloodshed, being in opposition to the commands of Christ in his gospel of the Kingdom of Peace, they belong to Satan and his Government of Darkness.

St. MATTHEW, CHAP. IV.

8. v. Again the Devil takes him up to an exceeding high mountain, and shews him all the kingdoms of the World, and the glory of them ;

9. And says to him, all these things I will give thee if Thou wilt fall down and worship me.

10. Then says JESUS to him, Get thee hence, Satan: For it is written, thou shalt worship the LORD THY GOD, and him only shall thou serve.

*Popes rose by the sword.* The Popes having rose to what they are, and established their power by the sword, is the reason that God mentions in this part of the Revelation to St. John, the Beast—or Papal Authority, to ascend from the bottomless pit: in the beginning they were great military Princes, and governed with large armies; but latterly their power became weak, and their consequence small ; yet notwithstanding, the vain titles, pageantry, and Military parade is still preserved and closely embraced by the present.



*The XVII. CHAP. of the Revelation continued.*

9. v. And here is the mind which has Wisdom. The seven Heads are seven mountains on which the woman sits.

The woman means Rome; and the seven Mountains—or Hills on which the City is built, are meant by St. John as the seven heads of the Pope.

10. And there are seven Kings: five are fallen, and one is, and the other is not yet come; and when he comes he must continue a short space.

These seven Kings, mean seven powerful Military Popes: they are denominated Kings, because they were Warlike men, and in other respects governed with the Sword like them,

11. And the Beast, that was, and is not, even he is the eighth, is the same as the Seven, and goes into Perdition.

This means the last military Pope of Rome: for as the Popedom has rose by the Sword, by the Sword also it will fall; and the last Pope alluded to in this verse, as well as the first military one alluded to in the eighth verse—goes into Perdition.

12. And the Ten Horns which thou saw, are Ten Kings, which have received no kingdom as yet; but receive power as kings One hour with the Beast.

13. These have one mind, and shall give their power and strength to the Beast.

These two verses mean the Cardinals, who are compared to Kings in name---but not in power: they are great, but not independant; they have a great name, but no independant Sovereignty: they are called, like the German Electors to the Emperor,---as is mentioned in the Seventh chapter of Daniel, the Horns of the Beast; because they assist the Pope with their Counsel and Authority.



14. These shall make war with the Lamb, but the Lamb shall overcome them ; for he is Lord of Lords and King of Kings ; and they that are with him, are called, and chosen, and faithful.

*Pope & Cardinals in opposition to Christ.* The Pope and Cardinals, by their Teaching, Practice, and Government, are in a state of opposition to Christ ; that is, they practice and encourage, to support their form of Government, SWEARING, and WAR : the two principle things which Christ, above all others, prohibits in the most positive terms. It is for this opposition to his commands in the Gospel, that they are represented as making war against him ; they are permitted, through the patient suffering of God to do so, until he can bear no longer with their rebellion, when to fulfil this Prophecy and his decreed Judgment, they will be entirely cut off. **CHRIST** as Supreme Head of the Church, acknowledges no Religion but what he has taught by his Gospel, which is Christianity ; for there is no kind of Church but one, and that is visible man : it consists of one person, as well as a whole congregation ; of one just man in a room, as well a million any where else ; he came into the world to save Sinners, and Redeem them from the chains of eternal death : the blessed Gospel is the great Bond of his promises, now put into the hands of all men that will receive it for their instruction ; for which, all that read or hear it, ought to remember their Solemn covenant in Baptism, and take care that on their part the terms of his Salvation are complied with. To do which, Man must, to fulfil the design of his creation, endeavour to live long, and live happy ; to do that, he must abolish War, and live in constant Peace : he must likewise abolish Swearing of every kind, because it leads to falsehood and Perjury, and make the innocent words of Yes or No the solemn bond of his publick truth.

The



The men that are called Preachers of Christianity, instead of assuming vain Titles and lofty political *ministries* names, instead of assisting in any way at Councils of *men of* State, they ought to stand between Princes and war, *Peace,* between Men and Strife, between nations and bloodshed; they should be true teachers of the Gospel, *War,* and like the immediate Disciples of their blessed Saviour—always the Ministers of Peace.

*The GOSPEL. St. MATTHEW, CHAP. V.*

9 v. Blessed are the Peace-makers, for they shall be called the Children of God.

*Chap. vi. 7 v.* But when ye pray, use not vain repetitions, *as the Heathen do:* for they think that they shall be heard for their much speaking.

8. Be not ye therefore like to them; for your Father knows what things ye have need of before ye ask him.

9. *After this manner* therefore pray ye: Our Father who art in Heaven; hallowed be thy name;

10. Thy Kingdom come; *thy will be done on Earth* as it is in Heaven. &c.

The Kingdom of God, which is asked for every time this form of prayer is said, is to live in Peace and Righteousness: the Government of God in heaven is peace, and his will is, that man on Earth should have the same: it is prayed for every Sunday through-*Horrid in* out Europe, and yet to the blushing shame of man, *consistent* in a minute after he forgets it, forsakes the Kingdom *of* of Peace, and fervently prays to the same compassionate God to go forth with Fleets and Armies.

*St. PAUL to the GALATIANS, CHAP. I.*

2. Grace be to you, and Peace from God the Father, and from our Lord Jesus Christ.

8. But though we or an Angel from Heaven, preach any other Gospel to you than that which we have preached to you, let him be *Accursed.*

To



*h.c. 25.* To prevent the destruction of man by War and Falsehood, CHRIST who shed his blood for the Redemption of man, prohibits in the most plain—clear—and positive words, all kind of strife that it should not increase to War, and all kind of Swearing that it should not multiply into Falsehood: these two evils, enforced by Law—and encouraged by Religion, under the time of Christianity—and in contradiction to the blessed Gospel of Truth, are the two principle Fountains that deluge the world with Sin, and deprive Heaven of many.

*War &  
all the de  
luge world  
with sin & misery*

*St. MATTHEW, CHAP. V.*

19 v. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.

33 v. Again, ye have heard that it has been said by them of old time, (*meaning the Teachers formerly under the Law*) Thou shalt not forswear thyself, but shall perform to the Lord thy Oath:

*How positive!* 34. But I say to you, Swear not at all; neither by Heaven, for it is God's Throne;

35. Nor by the Earth, for it is his Footstool; neither by Jerusalem, for it is the City of the Great King.

36. Neither must thou Swear by thy head, because thou cannot make one hair of it white or black.

37. But let your communication be Yea, yea; and Nay nay: for whatsoever is more than these, comes of Evil.

38. Ye have heard that it has been said, (*meaning under the Law by Moses*) an Eye for an Eye, and a Tooth for a Tooth:

39. But I say to you, that ye resist not evil, but who-  
soever



soever shall smite thee on the right Cheek, turn to him the other also.

43. Ye have heard that it has been said, Thou shalt love thy Neighbour, and hate thy Enemy.

44. But I say to you, love your enemies ; bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

45. That ye may be the children of your Father which is in Heaven.

*St. JAMES the APOSTLE. CHAP. V.*

2. But above all things, my Brethren, Swear not, *Very positive.* neither by Heaven, neither by the Earth, neither by any other Oath ; but let your Yea, be yea ; and your Nay, nay ; lest ye fall into condemnation.

*The GOSPEL. St. JOHN, CHAP. XII.*

48 v. He that rejects me, *and receives not my words,* has one that Judges him : the word that I have spoken, (*which is the Gospel*), the same shall Judge him in the last day.

*St. PAUL, Second Epistle to the Thessalonians. CHAP. I.*

7 v. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels.

8. In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ.

As Circumcision to the Jews was the Seal of their covenant with GOD and promise of obedience to his Law, so is Baptism with Christians the Seal of their covenant with CHRIST and promise of obedience to his commands.

When Teachers professing christianity, have their maintenance and elevation in the World dependant on great political warlike Governments, and want to do



*justify them-  
selves by the  
Law.*

from interested motives what the blessed Gospel prohibits, to add plausibility to their delusive reasons—as in the Legal and Religious case of Swearing Oaths, they go back to the Law of Moses for a precedent to justify their apostacy and conduct. The law was for the Jews alone, under the appointed administration of the Levites and Elders, in their own country; nevertheless, when strangers acknowledged God and submitted to its rights, they were also allowed the freedom of its benefit; but when Christ came into the world for the Redemption of Man, he abolished the Law which was temporary, and in its place gave the Gospel—which is Everlasting. That is, he removed the form of worshipping God by sacrifice, the form of coming at the truth by swearing, and that of obtaining justice for injury, by reprisal and violence.

We all admire the Lord Jesus Christ for his humility and affection, the goodness and wisdom that breathes throughout his Gospel, and the sacrifice of himself for our Salvation; yet the generality of the world, as if unmindful of this wonderful instance of Divine love, not only refuse what they promised in Baptism to obey, but likewise seek by opposition and war, to destroy his Salvation and happy Government of peace. What does a man require from his wife in marriage, but to love and be faithful to him only? Would he not be jealous and very angry, if she obeyed any commands in opposition to his, and honoured another with the endearing name of husband? By the same rule, all that are baptized are by Covenant comparatively married to Christ; for the name of Christian implies a belief in him, and an obedience to his words. Is it wise or just then to obey a doctrine contrary to the commands of thy blessed Lord, and acknowledged Saviour? And is it not unkind in thee O man, to honour thy equal with his sacred name?

As



As a man cannot in justice be considered as a Servant any longer than while he obeys the commands of his Master,—so neither can a man in truth be regarded as a Christian any longer than while he obeys the commands of Christ.

Hear therefore all nations, what the Lord God commands me to write, and be warned by it, that as a Master is compelled to withdraw his allowance of food and discharge from his house a Servant that will not obey him, so will he withdraw his loving kindness of Peace and in anger remove from the face of the Earth, that Man or Family, City or Nation, that will only acknowledge Christ in word, but in practice refuse to obey his commands. *Solemn warning!*

*The XVII. CHAP. of the REVELATION, continued.*

15 v. And he says to me, the waters which thou saw where the Whore sits, are people, and Multitudes, and Nations, and Tongues.

16. And the Ten Horns (*meaning the Cardinals*) which thou saw upon the Beast, (*meaning the Pope*) these shall hate the Whore, (*meaning Rome*) and shall make her desolate and naked, and shall eat her flesh and burn her with fire.

The Cardinals will disagree and quarrel, then Rome will be convulsed by Parties, and plundered alternately by each; (*which means Eating her Flesh*) in doing this, they will set the City on fire and almost destroy it. In due time after this, the latter part of the Nineteenth verse, in the Sixteenth Chapter, will be fulfilled on Rome—spiritually Babylon—the Capital of Italy; when by a mighty Earthquake, the City with the ground it stands on will be lifted up—shook violently to pieces—and utterly overthrown.

17. For God has put in their hearts to fulfil his will, and to agree, and give their Kingdom to the Beast, until the words of God shall be fulfilled.

The



The Cardinals will continue in subjection to the Pope, and agree in their measures of government, assisting him also with their Advice and Power until the time already determined is expired, which is nearly so now; that done, the minds of the People will be changed, and another spirit will be given to them, to fulfil the Judgment of God according to this Prophecy.

I was not permitted to join this addition to this Book when first printed, which is the reason that it was passed over; but now I am commanded by the Lord my God, to print and join it to the former part; therefore I do.

LONDON, 20th of the Month  
called SEPTEMBER, 1794.

Thunder, Jan<sup>y</sup>. 1791. p. 39. RICHARD BROTHERS.  
London's overthrow. p. 40. 41. Mercy to some p. 42.  
Vision H. G. Satan & London in confusion p. 43.  
Interceded for & London pardoned. p. 44.  
London, Babylon Rev. 18. w<sup>d</sup> have been sunk. p. 45. 8<sup>th</sup>.  
July. 1791. to have been fulfilled in 1793. p. 47.  
Thunder. Aug<sup>t</sup>. 3<sup>th</sup>. 1793. D<sup>o</sup>. Aug<sup>t</sup>. 7<sup>th</sup>. p. 48.  
Evils suspended. p. 49. 50.  
Aug<sup>t</sup>. 15. 1793. evils to have taken place. p. 50.  
R. B. invulnerable & poverty no obstacle. p. 51.  
R. B. like mores, Governor of Jews. p. 52. separated 1500. y.  
p. 14 - to p. 54 announced Jan<sup>y</sup>. 3. 1794. v. p. 54.  
p. 3. & Chronology D<sup>o</sup>. Price SIXPENCE. in 1794. v. p. 4.  
Sold at G. RIEBAU'S, No. 439, Strand; and at No. 48, Dorset. St.  
p. 14. Error in fearing Man acknowledged July. 10. 1794.  
Rome p. 54 adj- commanded to be published Sep<sup>r</sup>.  
20<sup>th</sup>. 1794. v. p. 68.

